

## The Magian Ethos

The Magian ethos - the character, nature, the physis, the beliefs, the world-view, that animate and distinguish a Magian - was and still is manifest in Judaism, in Christianity, and in Islam, all of which religions make a distinction between "the chosen ones", "the saved," "the damned" and "the heretics" - and thus possess a necessary dialectic of opposites as well as invented causal abstractions - with there also being an Eschatology and an expected belief by adherents to some "official" theology.

Modern manifestations of the Magian ethos - of the physis that distinguish a Magian - include what has been termed Marxist-Leninism {1} and "anti-fascism". These manifestations have led to the recent invention of causal abstractions such as "hate speech" and "hate actors" which have been used and are being used to describe those regarded as modern-day heretics.

For such modern manifestations of the Magian ethos as anti-fascists and communists not only have declared as enemies those who are in practice dissenters and heretics from the "righteous beliefs" - the ideology/theology - of "the chosen ones", "the saved," the believers, but also anti-fascists and communists and other Magians have a pre-determined, restrictive, religious, intolerant, way of observing and interacting with the world and with other human beings based on the ideological causal abstractions they or their fellow-travellers have invented. An intolerant way manifest in their slogan "Never Forgive, Never Forget".

One distinction between the Magian ethos and the classical Greek and Western Faustian *ethea* (ἠθεα) is that the pagan world-views of Ancient Greece and of the indigenous, non-Christian, folk of Europe did not have a theology of, or an abstraction or abstractions regarding, heresy and so over generations tolerated diverse interpretations of the pagan world-view and a tolerance regarding diverse religious beliefs in general.

In respect of the modern Magian abstraction of "hate speech", such abstractions not only represent an ideology in part derived from Marxist-Leninism, but also represent - despite what some supporters of such abstractions may believe - an intolerance because individuals and groups are impersonally judged, stereotyped, according to whether such heretics have done or said things that their opponents do not approve of and have invented terms and categories to describe.

For those so accusing others of such modern heresies, or believing such accusations of heresy, always assume, from whatever motive or for whatever reason, that "they" are the righteous ones and represent the moral high ground, as zealous crusaders - be they political or religious - always do and always have done. {2}

Hence they, the Magian ones, with their certitude born of their belief in the righteousness of their cause, have made it difficult for those they accuse of such heresies to defend themselves for they have persuaded so many Westerners - especially in governments, in the police, in positions of authority, in academia, in the teaching profession - that their invented abstractions are real and that such heretics must be guilty because, for example, to publicly defend and to be proud of and to champion one's ancestral, Western, regional, culture {3} is morally reprehensible for, according to the modern Magian world-view, such pride and such a public defence can and does breed 'hate' even though the Magian ones, the hypocrites, are themselves full of hate.

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{1} "From Judaism have come two religions: Christianity and Islam. Its third and latest child has not been a religion but an ideology: Marxism." Rabbi Lionel Blue, *To Heaven with Scribes and Pharisees*, Darton, Longman & Todd, in association with the Reform Synagogues of Great Britain, 1975.

{2} Refer to the Appendix.

{3} In his essay *Towards Understanding Ancestral Culture*, Myatt provides a unique overview of the foundation of Western ancestral culture, writing that:

[A]n important - perhaps even ethos-defining - Ancestral Custom of Greco-Roman culture, and of Western culture born as Western culture was from medieval mythoi involving Knights and courtly romance and from the re-discovery of Greco-Roman culture that began the Renaissance, is chivalry and which personal virtue - presencing the numinous as it does and did - is not and cannot be subject to any qualifications or exceptions and cannot be confined to or manifest by anything so supra-personal as a particular religion or anything so supra-personal as a political dogma or ideology. Hence, the modern paganus weltanschauung that I mentioned in my *Classical Paganism And The Christian Ethos* as a means "to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos," is one founded on καλὸς κάγαθός.

The essay is included in *The Numinous Way Of Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

His *Classical Paganism And The Christian Ethos* is available at <https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/belief-and-reason-v7b.pdf>

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**Appendix**  
**A Crusade Against Hate-Speech**

The term "hate-speech" is a modern abstraction and is an integral part of the new political crusade "against hate". The term originated in America in the late 1930s and was used in a newspaper article in reference to a speech made by Adolf Hitler. It became current in the 1980s as a mass-noun to refer to speech or written material which is deemed to be inciting hatred or intolerance with especial reference to that directed at a specific ethnicity or to a religious belief or to a sexual preference for someone of the same gender.

In terms of its definition and use what is important is the fact that the speech or written material is assumed or believed by someone, or by some others, to incite hatred or intolerance, and that this assumption or belief by some is projected onto or imposed on others.

For implicit in the abstraction "hate-speech" is a moral judgment, a political belief, by some or by special interest (pressure) groups or by politicians that "hate-speech" is "bad" and has to be challenged, fought, and eradicated. That there is or there should be a dialectical conflict between those who are deemed to have incited hatred or intolerance and those who crusade "against hate", with the State having a moral duty to manufacture laws which punish not only those deemed to have incited hatred or intolerance but also those who are believed to have, or are judged to have, intended such incitement.

The result is conflict, ideological, political, and practical; the projection of the denotata "hate-speech" onto words spoken and written; demands for punishment of those deemed to be the offenders; and dehumanizing propaganda in the media and elsewhere about those alleged offenders.

In brief, there is one more modern zealous crusade based on abstractions such as "defeating hate and countering hate-speech" with the crusaders assuming they are the righteous ones and represent the moral high ground, as zealous crusaders - be they political or religious - always do and always have done.

In terms of Myatt's philosophy the error of all this is not only the perpetuation of the separation-of-otherness by means of impersonal abstractions with the inevitable dialectic but also because of the continuing manufacture of modern abstractions which remove us ever further from the insight, the wisdom, the understanding of physis {1}, that he states can only be discovered through personal empathy and via pathei-mathos.

As Myatt wrote in his *The Way Of Pathei-Mathos - A Précis*,

"A personal pathei-mathos [is] one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum." {2}

In his most recent essay he wrote

"empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not." {3}

While all this mention of empathy, pathei-mathos, and ipseity might seem obscurely philosophical it amounts, in Myatt's view, to one important thing: that both empathy and pathei-mathos are personal and thus that what they reveal to an individual is only relevant to that individual and cannot be "abstracted out" from the moment or moments of revealing.

In practical terms in the real world this means that such insights cannot form the basis for any political or religious dogma, agenda, ideology, or belief. For such political and religious things are by their nature - their physis - supra-personal, and based on the claim, the assumption, or the necessary belief, that individuals should place such dogma, agenda, ideology, or belief before their own insight and judgment.

According to Myatt's philosophy, the philosophical mistake of millennia, continued with the manufacture of new abstractions such as "hate-speech", is and has been some individuals believing that their own always fallible instinct or their understanding and insight can be or should be generalized and applied to others; that their interpretation or view of the world or of events is the correct one with others opposed to their instinct or interpretation or view needing to be challenged and challenged in ways which more often than not involve practical conflict. Thus have military, political and religious leaders and teachers emerged and, latterly, political parties and ideological movements.

Myatt's philosophy is a move away from all this. A move toward what he describes as *wu-wei*, a Taoist term which, based on his study of Taoism while living in the Far East, he described as:

"a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, φύσις, and by a knowing of and an appreciation of the

numinous. This knowledge and understanding is of wholeness, and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, unnatural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future.

Thus success lies in discovering the inner nature (the physis) of things/beings /ourselves and gently, naturally, slowly, working with this inner nature, not striving against it." {4}

For many of those branded as 'modern heretics', this "knowledge and understanding of wholeness" expresses the fundamental and personal insight of paganism both ancient and modern.

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{1} Myatt's use of the term physis is explained in essays such as *Towards Understanding Physis*, published in 2015.

{2} The essay is included in his 2014 compilation *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*.

{3} *Physis And Being*. 2019.

{4} *The Numinous Way Of Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>